

lyns / I tereyns greete zoi wel:
pat wroot pis epistle in ye lord /
sayns my oost gretir zoi wel: &
al ye churche / erastus tresorer of
ye citee greetir zoi wel: & quar-
tus broper / ye grace of oure lord
ihū cīt: wry zoi alle amen / & ho-
nour & glorie be to hy pat is my-
ty. to cōferme zoi by my gospel
& preching of ihū cīt: by ye re-
uelacion of mysterie holdū stille
in tymes cōlatige / which my-
sterie is now maid oppn. by sp-
tiris of p̄fētis. bi ye cōmāde
mēt of god wry oure bigynnyng
& endig: to ye obediēce of fēp talle
hevene mē / ye myst̄e knowū
bi ihū cīt to god alone wry: to
whom be honour & glorie into
worldis of worldis amē. *Her endir ye pistle to romayns:*

& bigynnyng ye prolog on ye firste pistle to corinthis / pis lew jero:
Am lyk man herde of ye post-
le ye word of troupe: & weren
peritid i many maneris of fal-
se apollis / sume were peritid
of eloquēte of filosofie ful of wo-
dis: oper men were led into ye
sect of lawe of jehus / & is. to hol-
de it nede ful wry ye gospel / ye
posse clep̄r azen pes corinthis
to verry fēp & wryldom of ye
gospel: & wrytyr to hem fro ef-
firie by tymothe his discipule.

Her endir ye plog: & bigynnyng ye firste pistle / c. p.
Dul depid apottle
of ihū cīt: bi ye will
of god: & lostenes
brov: to ye churche of god pat is
at corinthe / to he pat ben halowid

in cīt ihū: & depid seyntis. wry
alle pat myhardly depen ye na-
me of oure lord ihū cīt. in ech pla-
ce of he & of oure. Grace to zoi
& pees of god oure fadir: & of ye
lord ihū cīt: I do p̄ankis to my
god eimmore for zoi i ye grace
of god: & is zoi to zoi i cīt ihū
for in alle rygis ze ben maid ry-
che i hy. in ech word. & in ech k-
nyg: as ye wrytellig of cīt is cō-
ferm̄d i zoi: so y no ryg faple
to zoi i om̄ grace: pat al p̄den
ye stherbig of oure lord ihū cīt /
which also shal cōferme zoi to
ye ente wryp̄te cyme: in ye
day of ye cōm̄g of oure lord ihū
cīt: & trelis god: by who ze ben
clepid into ye felowshipe of his
sone ihū cīt oure lord: but bypen
I biseche zoi by ye name of ou-
re lord ihū cīt: & ze alle seye ye
lame ryg: & pat dilleuon̄s be not
amog zoi / but be ze par fyt in ye
same wryt: & in ye lame k̄nyg
for my bypen it is teld to me of
he pat ben at does: & stryues be
amog zoi / and I seye pat. y ech
of zoi ley / for I am of pouil: & I
am of apollo: & I am of cesas:
but I am of cīt: wher cīt is depar-
tid: wher pouil was crucified for
zoi: epyr ze ben baptid in ye na-
me of pouil: I do p̄ankis to my
god: & I baptide noon of zoi:
but crispus & gabus: lest om̄ mā
seye y ze ben baptid i my name:
and I baptide also ye hous of
stephan: but I woot not y: I bap-
tide om̄ ope / for cīt sente me not
to baptide: but to preche ye gos-
pel: not in wryldom of word: y
ye croll of cīt be not voidid alwey

for ye word of ye croll: is foli to
hem pat peritthen / but to he pat
be maid laif y is to seye to us:
it is wryt of god for it is wrytū
I shal distraye ye wryldom of
wyle mē: & I shal reproue ye
prudence of prudent mē: wher
is ye wyle mā: wher is ye wyle
lawyere: wher is ye purchalo
of ye wryld: wher god has not
maid ye wryldom of ye wryld. so
nyd: for ye wryld in wryldom of
god: kneis not god by wryldom:
it pleside to god by foli of p̄chige
to maken hem laif pat bileuete
for jehus seken signes: & gree-
kis seken wryldom: but we p̄che
cīt crucified. to jehus Handre:
& to heven mē foli: but to ye jehus
& greekis pat ben depid we p̄che
crist ye vertu of god: & ye wryl-
dom of god: for pat y is foli ryg
of god: is wryler pan mē: & pat
pat is feble ryg of god: is stren-
ger pan mē: but bypen se ze zoi
re depp̄g. for not many wyle
mē asar ye fleit̄. not manye
wryti: not many noble: but god
chees yo rygis pat ben fōned
of ye wryld: to confōnde wyle
mē: and god chees ye feble ym-
gis of ye wryld: to confōnde ye
stronge rygis: & god chees ye
v̄noble rygis. & disp̄lable ryg
of ye wryld. & yo rygis pat be
not: to distraye yo rygis pat be
y ech mā haue not glorie i his
syt: but of hy ze be in cīt ihū:
which is maid of god to us wryl-
do & r̄yzt̄ wryldom: & hoolynesse.
& azenbyng: & as it is wrytū
he pat glorie: haue glorie in
ye lord. *ii. c. ii. m̄m̄*

And I bypen whāne I cam
to zoi: cam not in ye hyr-
nelle of word epy of wryl-
dom: tollige to zoi ye wrytellig
of crist: for I demede not me to
k̄nue om̄ ym̄g among zoi: but
cīt ihū & hy crucified: & I in s̄p̄t
nelle & drede & moche trembl̄ng
was among zoi: & my word &
my prechig: was not in s̄ntely
sturyge wordis of mānys wryl-
dom: but in stherbyng of sp̄rit
& of vertu: y zoi fēp be not
in ye wryldom of mē: but in ye
vertu of god: for we sp̄ke wryl-
dom among par fyt mē: but not
wryldom of pis wryld: ney of p̄n-
ces of pis wryld pat ben distr̄id:
but we sp̄ken ye wryldom of
god i mysterie: which wryldom
is hid: which wryldom god b̄fore
ord̄eynede b̄fore wryldis ito on
re glorie: which noon of ye p̄m-
ces of pis wryld kneis: for if
ye hadden knowū. ye shulden
neuer haue crucified ye lord
of glorie: but as it is wrytū. y
ze sayz not. ne eere herde. ney
it st̄yede into herte of us: whē
rygis god ar̄ayede: to he pat lonen
nen hy: but god sh̄e w̄de to us: bi hy
sp̄rit: for whi ye sp̄rit serch̄r all ryḡ:
zhe ye depe ym̄gis of god: and
who of mē woot: what ryḡis
ben of mā: but ye sp̄rit of mā
pat is in hy: so what ryḡis be
of god. no mā know̄y: but ye
sp̄rit of god: and we han not
releyued ye sp̄rit of pis wryld.
but ye sp̄rit pat is of god: y
we w̄te what ryḡis ben zoi
to us of god: whiche ryḡis we
sp̄ken also not in wyle wordis